The Brethren's Evangelist.

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THOSE WHO OVERCOME.

Rev. 2 : 10, 26 ; 3 : 5, 12, 21.

MRS. HARRIET JONES.

Never falter in the fight—
Battle bravely for the right,
Till the foes are overcome
And the victory is won.

CHORUS.—Hallelujah! raiment white—
Shining crown and stars of light—
Sweet new name and glory-home
Unto those who overcome.

He that wins will surely wear
Shining raiment over there,
In the home prepared for those
Who shall conquer all their foes.

Cleanse your heart from every sin,
Root them out—the foes within,
That your light may shine afar;
Such may claim the morning star.

Join the hosts in life's fair morn,
With the Christian armor on;
What a pillar you may be
With the "new name" given thee.

Be thou faithful unto death,
Serve Him with thy latest breath;
That above the toil and strife
You receive a crown of life.

A STRANGE CONCLUSION.

BY A. L. GARBER.

A short time ago a number of Methodist Episcopal clergyman in conference assembled decided that members of the Roman Catholic church must be rebaptized before they can be taken into the Methodist church, or in other words, the baptism of Catholic's is invalid. This seems like a strange conclusion in the face of the fact that the Roman Catholic's church placed the stamp of validity upon one of the modes of baptism which the M. E. church practices, and they received it almost direct from Catholic hands.

There is a great deal said in some clerical circles about "orders" and about "a succession," and if the M. E. priesthood has what may be called successional authority, it came through the Catholics; if they have not, a new dispensation must have been received, or their decisions on the subject of the treatment of converts from the Roman faith is altogether self contradictory. If they have the authority of priests by a succession of holy orders, then they have no right to repudiate the baptism of Catholics as it is through them that they obtained that succession. If they are self-constituted, it is strange then that the same Divinity which is rich toward all, should give them a valid baptism that is exactly the same in form as the baptism made valid by the Catholic council of 1311, A. D., which very materially differs in form from that which was practiced by the general church during the previous ages, and came from the hands of the apostles.

We are not defending the Catholic church against any other church, nor any man's particular religion; but we despise that episcopal tyranny which stands up in the importance of a lordly ruler, and pronounces invalid in the hands of others what they have received from the same hands.

The Church in all ages has held that even lay baptism is valid, and in one of the lives of the Fathers, a singular experience occurred which is illustrative. A youth, who was regularly baptized, one day took a number of his comrades to the stream and baptized them as he had been baptized, and the bishop of the church to which he belonged accepted the baptism as valid.

It will be alleged that the Roman priesthood is corrupt and they no longer belong to the church of God. This is true most likely; but there are professing ministers in nearly all denominations who are corrupt men, and the same faults which disqualify one will certainly disqualify another. It can not be put down as a principle that a faulty character in the person of the administrator makes his work in that capacity invalid; if it did, who then can be sure that he has valid baptism, or partakes of the body and blood of Christ. In God's dealings with man, the lawful incumbent of an office was always honored in his capacity and his ceremonial acts were always valid when performed according to divine direction; and it is so in the church. So long as a man is not lawfully excommunicated, his ceremonial acts in the capacity he holds are valid.

WONDERFUL.

BY C. H. BALSBAUGH.

Beloved: Your sweet Christian message is here. Accept ardent thanks for your donation. Five stamps constitute a small present but equal to a cup of cold water, which is not forgotten before God. Your dime means love, even to the blood of the cross. Love is never at such white heat as when it spends itself for Jesus. God is the freest Being in existence, and never more free than on the cross. This is a great mystery, and few ever see its beauty and power. Those who "have the mind of Christ" are indeed "a peculiar people". His name and nature and manifestation are wonderful, and in all these the elect share. "The world knoweth us not because it knew Him not." The reason is plain, "Our citizenship is in heaven," and "we are pilgrims and strangers on the earth. We "use this world as not abusing it," and acknowledge the divine sovereignty and benignity in everything. God-wedded souls and no *buts* and *ifs* to Romans 8 : 28. This is God's world, and it serves a grand purpose, and the *meek* alone truly inherit it. It is an important item in the patrimony of the saints. 1 Cor. 3 : 21—23. To plow and sow and reap and eat and drink and dress and scrub and patch, bake and cook for Jesus, is a vastly and radically different thing from doing these things for self, or temporal advantage or sensual enjoyment. "*Whatsoever* ye do, do *all* to the *glory* of God." To live for self, even intellectually and emotionally for avowedly religious ends, is to gather fuel for our own hell in all we think and do. Jesus lived human life in its rounded, ideal totality, and He claims every moment, every breath, every heart-beat. "We are not our own, but are bought with a price," and *such* a price. "Therefore glorify God in your body and in your spirit, *which are His.*" Jesus was God, by trade a carpenter, and his garb coarse and plain, and his social position among the lowly and despised, and under such a veil of circumstances His Godhead was not recognized. He sanctified toil and poverty, and showed how we are to commune with God in our commonest daily duties, and in all the trials of our domestic and social relations. When a Christian man or woman takes hold of plough or axe or broom or needle, these implements become means of grace. Knife and fork and spoon become sacramental in the hands of the Christed. The Holy Supper is a sample of our daily bread, and the Eucharist is a sanctified fragment of the Supper. Bread represents daily life, and life means God when rightly interpreted. When Paul says, "to *me* to *live* is *Christ*," and "*Christ* is *our life*," he sums up the entire fact of religion. All thought and imagination and emotion and action are *modes* and *manifestations of life*, and as the life is so is the expression. If Christ is our Alpha and Omega every step and act and word and look will be full of divinity, Such a life is a perpetual rebuke of popular wickedness, and consequently it is a hated and despised life by the world. Nothing can sustain us in such a course but "looking unto Jesus, the author and finisher of our faith, who *for the joy set before Him*, ENDURED THE CROSS, DESPISING THE SHAME." We can never sit where He sits unless we hang where he hung. His cup and baptism must be ours if we would share His crown and throne. All this is truly wonderful, and means nothing less than "God manifest in the flesh." Such are the children of God, and—2 Tim. 2 : 19.

From Bear Creek, Ohio.

Yesterday we were all made to rejoice at Bear Creek, at the manifest drawing of our Father in Heaven, in bringing two more precious souls to Jesus; brother and sister Wagoner becoming fully identified with the Brethren church, their daughters soon chose the "good part" and "put on Christ" in Christian baptism. The Lord by his spirit keep them, and all of us, faithful unto the end of the race.

The outlook is encouraging. Love for the Brethren and fraternal harmony prevail.

ED. S. MILLER.

Dayton, O., Dec. 8th.

Subscribe for the EVANGELIST now.

KNOW THYSELF.

BY ANDREW COST.

To know ourselves is the grandest work of our lives. If every Christian would learn to do this we would all enjoy more blessings, and our brotherhood would increase and prosper. Paul tells the church at Thessalonica, that "every one of you should know how to possess his vessel in sanctification and honor."

If we would look at ourselves as others look at us, and as God looks at us all, we would be forced to cry for mercy and sympathy. Our own hearts need searching, and the beam in our own eyes should be taken out first, then we could see, and remove the faults of our brethren much better.

My dear brethren, if I could have told one of my brethren, whom I have loved as only a brother can love, that in the near future he would cast me off, and lock the meeting house against me and a number of my aged brethren, and call us heathen and publicans, because fellowshipping brother E. S. Miller (he having preached one sermon for our progressive brethren at Meyersdale), he would have said, as Haseal to the good old prophet, "Is thy servant a dog that he should do this great thing." Yes, brethren, at the time when this young man stood before the prophet, he thought it would be doglike to kill the young men of Israel and set their strongholds on fire; but then he did it all, he could not think himself to be so cruel. And so it was with our dear brethren; those who gave nothing toward building our meeting house on Beavercreek, were the ones that locked it against those who built it.

Now, with this knowledge, let us as brethren in Christ, follow His teaching and do good for evil; that when the hour of trouble comes, and we need help, he that knows our hearts and our sufferings will be with us to the end.

Now, brethren this is the first time that I have ventured to write to the EVANGELIST, but my heart rejoices within me to-day, that the Brethren's cause is God's cause, for our little church started with seven members, and to-day we number about ninety. Our dear young brother McFaden preached about three weeks and five were received by baptism; and at our next appointment others will be baptized. So, God be praised, the kingdom of Christ must prosper; no creed, no power, no sword, neither life nor death, nor anything else can separate us from Christ Jesus our Lord.

Be faithful, brethren and sisters; stand firm upon the Gospel, and our rest will come at last. Amen.

Boonsboro, Md., Dec. 2nd.

THE VALUE OF TIME.

BY J. F. KOONTZ.

Time is a subject of great importance. It is said, and truly said, that time is precious. Now, if we consider time precious, why not then, as workers for the Lord, put our shoulders to the wheel and use our utmost endeavors to push the good work along. For if we become in the least backward in this matter, it is time lost; and time that is once lost can never be recovered again. A man may lose his farm and get another, he may lose his health and regains it again; he may lose his character and regain it again, and may lose friends, and with the proper zeal and energy he may regain them again, but when he loses time he never regain it. Gone, gone, forever. The Lord wants his workers to be workers every day and hour, and not only on Sundays. I do not think that there is any danger of anyone putting in too much time, but I do think that the great trouble will be that we have not devoted enough time in serving the Lord.

It is said that time and tide wait for no man; and therefore, brethren, as workers for the Lord, it is our duty to be dilligent and devotional in the great work and we have no time to lose. This subject is also applicable to the sinners to think how much valuable time they lose and I think it is our duty to try to instill into their minds the amount of valuable time they lose in not serving their Master.

Now, brethren, I beseech you to take this matter to heart and consider it well and act accordingly.

Montevideo, Va.

From Cameron, West Virginia.

DEAR EVANGELIST: I will give you a brief account of our visit to Prosperity church, Wirt county, W. Va. We left home on the 31st of October, got to Parkersburg about noon; was met by brother Benj. Showalter, who conveyed me to his father's, C. J. Showalter; got there about eleven o'clock at night. Next day, Saturday, met with the Brethren in council, in the morning, and again in the evening, at which time we preached our first discourse in Wirt county, to a very attentive congregation. I continued to hold forth the word until the 13th, when I was joined by brother A. J. Stonaker, from Calhoon county. This was our first acquaintance with him, and found him a very pleasant brother. Our meetings increased in interest as well as in attendance, until Saturday night when we held communion services. We had a very pleasant feast considering everything.

The Prosperity church has had its troubles as well as many other churches, but I think day is beginning to dawn on them, and if the brethren will earnestly contend for the faith once delivered to the saints, the dark clouds will soon disappear and the sun of righteousness will shine forth with healing in his wings and bring joy and gladness to many hearts that are now sad and weary.

We closed our meetings on Sunday so far as I was concerned, and started for home. Preached at night in a Baptist church, one and a half mile from the railroad station Staid over night with brother Page, a Baptist. Sister Page is a daughter of brother Jacob Gaut. The immediate result of our meetings was one by baptism and one by relation. Many thanks to brethren and friends in Virginia for kindness shown.

I arrived home the 17th of November. Found my family well, though sister Philene Sinnus, one of our nearest neighbors, had departed this life on Wednesday before I got home. Sister Sinnus and her husband, John Sinnus, were received into the church about the last of June. Her stay with the church was short but pleasant, and we hope to meet her in the sweet by and by. Thank God for the consolation his word affords and the hope of eternal life through Jesus Christ our [illegible] to whom be praise for ever. Amen.

HENRY [illegible]

Calling, Calling.

The numerous calls from vari[illegible] demand the attention and even enlis[illegible] pathy of the Brethren hereabouts, a[illegible] the necessity of much work being d[illegible] no system upon which to work. We sho[illegible] in the near future, have a general convent[illegible] that would give as a general system by wh[illegible] the whole brotherhood could act in concert, to better accomplish the work necessary to be done. I fully concur with brother Crofford that we should act at once in this matter. We have been a little cautious here at Lawrence, to keep out of the old ruts, but notwithstanding all our effort to shun them, we find ourselves strongly inclined to them in the absense of system. We do believe with a well devised plan and a few courageous workmen not afraid of the waves though they roll high, a great work could be done in Kansas this winter. But we must have a plan, a way, a base upon which to work. Old customs will not do. The church in which I have labored for over thirty years has tried every plan they could devise, with little or no success, because they did not adopt Paul's plan of laying by them in store as the Lord had prospered them.

Let us have a convention forthwith. Who will advance one pace to the front and appoint the time and place, and invite all the truly orthodox to participate? This would give the work an impetus that would soon be felt from center to circumference.

Now, if anything like these suggestions was thought advisable we could soon know how and where each one should work and accomplish at least something this winter. Now, brethren, I do not venture these suggestions with the view of having them all adopted, but let all freely give their views in regard to this proposed convention; and the probability is that something at least could be gleaned from them that would be of service to the members in convention. Now, like one of old, we turn our faces eastward and wait.

JOSEPH MICHAEL.

Lawrence, Kansas, Dec. 2.